

كتاب التوحيد
THE BOOK OF ONENESS
OF ALLÂH

Allah's Messenger ﷺ said:

“Whoever recited there is no one worthy of
worship but Allâh and died on the said
faith will enter Paradise.” (Muslim)

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Publishers Note

All the praises and thanks are due to Allâh, the *Rubb* of the worlds, and may Allâh exalt the mention of the Prophet Muhammad, the chosen, the trustworthy, and the mention of his Household and all of his Companions.

Islam is the greatest favor of Allâh with which He has distinguished the mankind and Jinn. It is only a *Deen* which Allâh made the last of all religions. He says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“Today, I have completed your *Deen* for you, and perfected my favor upon you, and accepted Islam as a *Deen* for you.” (5:3)

Hence, It is the duty of every Muslim to value this divine favor by adhering to it. This could not be accomplished without understanding all the aspects of the religion which should be based on the Qur’ân and the *Sunnah*.

This book, ‘The Book of Oneness of Allâh’ is part of the series of *Tafheem-us-Sunnah* compiled by Br. Muhammad Iqbal Kailani. The main object of this series is to give Islamic knowledge based on the Qur’ân and *Hadith* to the people in detail. Uptill now twelve books have been compiled and are published by Darussalam by the grace and mercy of Allâh. These twelve books have been translated in different languages also.

‘The Book of Oneness of Allâh’ is originally in the Urdu language. To believe in the Oneness of Allâh is a basic concept and is a first fundamental pillar of Islam. The faith of Oneness of Allâh is a great blessings and mercy of Allâh on the mankind while the polytheism is the greatest curse on mankind. Although the Polytheist believe in Allâh and admit Him as a supreme Lord and greatest God but they believe their gods as dispensers and suppliers of needs. Whereas the teachings of the Qur’ân and *Hadith* are totally against this concept. Compiler of the book has tried his best to explain the real concept of Oneness of Allâh in the light of the Qur’ân and *Hadith*.

I ask Allâh to reward Late Br. Khaja Abdul Muqtadir retired judge of Hyderabad Dakan High court, who has rendered original book into English and has tried his best to keep simplicity and easiness to follow style of presenting logically.

We are trying to publish all the books of this series in modern style of composing and printing. We will appreciate views of the readers about the book.

I am also thankful to all the staff members of Darussalam, especially Br. Muhammad Ayub, who have exerted his best efforts in bringing out the book. I pray to Allâh that this book may prove beneficial to all the readers, and they get full benefits so as to achieve the successes of this world and the world Hereafter.

Abdul Malik Mujahid
General Manager
Darussalam

O YOU PEOPLE OF THE WORLD! COME TOWARDS A MAXIM WHICH IS COMMON AMONG US

O Sons of Israel! It is your faith that Uzair (عليه السلام) was the son of Allah, and you also admit that he died. Have you ever pondered that the Being of Allah is alive and permanent. His son also should have had these attributes, then why did Uzair (عليه السلام) suffer death - How could a person who meets death be the son of Allah?

O followers of Jesus, son of Mary! It is your faith that Jesus (عليه السلام) was the son of Allah, and you also admit that Jesus was crucified. Have you ever considered that Allah is all powerful and invincible, then why was His son so weak and helpless that he was placed on crucifix - How could he be the son of Allah?

O followers of Hinduism! It is your faith that there are three hundred and thirty million gods. Every man keeps his god separately. In other words the god of every man is competent to fulfil his needs and desires while the three hundred twenty nine million, nine hundred ninety nine thousand, nine hundred and ninety nine gods are helpless to fulfil his needs. Have you ever considered that if 329,999,999 gods are helpless and incapable, then how can one god from these is competent to fulfil the needs and desires.

O followers of Buddha! It is your faith that Gautham Buddha roamed about in the jungles and forests for years in search of universal truth. Have you ever considered that a person who has been wandering for such a long time in search of truth could himself become the truth for the world?

O believers in the innocent *Imams*! It is your faith that every atom and particle of the universe is implicitly obedient to the commands and the authority of the *Imams* and you also claim that whatever calamity fell on the *Ahle-baith* (People of the household of the Prophet (ﷺ)) was due to Abu Bakr and Umar (رضي الله عنهما). Have you ever pondered that the

persons for whom every atom or particle of the universe is obedient implicitly could suffer such calamity and he who undergoes calamity and disaster could ever become the paramount power for every atom and particle of the universe.

O believers in the saints! It is your faith that Ali Hijwairi bestows wealth, Khaja Moinuddin Chishti saves you from storm, Abdul Qader Jeelani wards off misfortunes and afflictions, Imam Bari turns bad destiny into good, Sultan Bahu bestows children. Have you ever pondered that when Ali Hijwairi was not in existence who bestowed wealth, when Moinuddin Chishti was not present who saved you from storms, when Abdul Qader Jeelani was not alive who warded off misfortunes and afflictions, when Imam Bari was not in existence who turned bad destinies into good, when Sultan Bahu was not in existence who bestowed children.

O people of the world! Consider my sayings diligently! There can be no contradiction in the teachings of Allah; but contradictions in your thinking and beliefs is the proof that such beliefs and thinking have not been sent by Allah - Then beware of the snares of Satan!

O PEOPLE OF THE WORLD! COME TOWARDS A MAXIM

- which has no contradiction in it,
- which bestows calm on the soul of the entire humanity and liberates human,
- which grants respect, honour and grandeur to humanity,
- which guarantees peace and safety, justice, equality, brotherhood and love,
- which will save humanity from the fire of Hell.

THE MAXIM IS:
“THERE IS NO ONE WORTHY OF WORSHIP
BUT ALLAH”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, Most Gracious, Most Merciful

﴿أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهِ
الْوَحِيدُ الْقَهَّارُ﴾

**ARE MANY LORDS DIFFERING
AMONG THEMSELVES BETTER,
OR ALLAH THE ONE, SUPREME
AND IRRESISTIBLE?**

(Sura 12. Yousuf, Verse 39)

1. PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**IN THE NAME OF ALLAH, MOST GRACIOUS, MOST
MERCIFUL**

الحمد لله رب العالمين والصلاة والسلام على رسوله الامين والعاقبة للمتقين اما بعد
Praise be to Allah, the Cherisher and Sustainer of the Worlds, and
peace and blessings of Allah on the truthful Messenger (ﷺ) and the
rewards of the Hereafter to the righteous.

On the Day of Judgement man's salvation would depend on two things: (1) the right faith and (2) righteous conduct. The right faith comprises the belief in the Oneness of Allah, belief in the Prophets and in the Hereafter, belief in the Angels and the Books (of Allah), belief in the Destiny - good or bad. The Messenger of Allah (ﷺ) said: **Faith has more than seventy branches, the best among these is to declare: "There is no one worthy of worship but Allah."** In other words, the foundation of faith is the declaration of the Oneness of Allah.

Virtuous deeds are those that accord with the Traditions of the Messenger of Allah (ﷺ). Undoubtedly virtuous deeds are essential for one's salvation. But among these two, namely, belief in the Oneness of Allah and the virtuous deeds, the former is much more important.

On the Day of Judgement any shortcoming and deficiency in our record of deeds may be condoned in the presence of the belief in the Oneness of Allah, but any distortion in this faith of Oneness of Allah (such as diluting it with atheistic or polytheistic practices) would not avail even if one's good deeds extend to the vastness of heavens and earth. Allah declares in *Sura 3. Aal-Imran*, that the ransom equivalent even to the

that this Day no one would be oppressed and would say that We have with us one of your virtues, therefore go to the Weighing Balance. The Messenger of Allah (ﷺ) said: **All his sins would be put in one scale of the Balance and his only virtue will be put in the other scale and it would prove more weighty than the former. That one virtue would be, his having affirmed: I witness that there is no god but Allah and that Muhammad (ﷺ) is His slave and Messenger. (Tirmidhi).** An old man came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah (ﷺ)! My whole life is spent in sins, there is no sin that I have not committed; if my sins are distributed among all mankind it would drown them; is there any way to repent? He (ﷺ) asked him: **Have you accepted Islam?** The old man replied: (I witness that there is no god but Allah and that Muhammad (ﷺ) is His servant and Messenger). He (ﷺ) said: **Go, Allah is Forgiving who turns sins into virtues.** The man asked: Would all my sins and crimes be forgiven? He (ﷺ) said: **Yes, all your sins and crimes would be forgiven. (Ibne Katheer)**

It is a matter of serious consideration, how the own uncle of the Prophet (ﷺ) was marked for the Fire due to his lack of faith in the Oneness of Allah, although throughout his life he helped and defended him (ﷺ) in his prophetic mission. On the contrary a stranger, who was not a blood relation of the Prophet (ﷺ), who himself admitted of having committed unaccountable sins is marked for the Garden simply because he had faith in the belief of the Oneness of Allah.

The conclusion of all this discourse is that, on the Day of Judgement salvation would entirely depend on one's faith. If the faith is firmly anchored to the belief in the Oneness of Allah, based on the Book (the Quran) and the Traditions of the Prophet (ﷺ), then and only then the virtuous acts would be rewarded and sins would be forgiven. But if the faith is based on (or tinged with) polytheism then the virtuous deeds equal to the weight of the earth would be rejected.

I. EXPLANATION CONCERNING THE BELIEF IN THE ONENESS OF ALLAH:

The root word of (Tawheed) oneness is (*wahad*), i.e., One, and its derivatives are (*wahdan*), i.e., unique and (*wah'datan*), i.e., incomparable. *Waheed* or *Wahad* denotes that Being which, in its existence and attributes is unique and incomparable. In the Arabic lexicon the first letter (Waw) of the Arabic word *wahad* is interchangeable with (*Alif*) and thus, it becomes *Ahad*. This is the word that is used for Allah in the *Sura 112. Al-Ikhlās* in the Holy Quran. It means that Allah the Most High is unique and incomparable in His Being and Attributes. There is no body like Him, either in His Being or Attributes, and even remotely conjoined with Him.

Tawheed (monotheism) has three aspects: (1) Oneness in the Being of Allah, (2) Oneness in the Worship of Allah, and (3) Oneness in the Attributes of Allah. The explanation of these three aspects is given below.

1.1 Oneness In The Being Of Allah:

The faith in the Oneness of Allah is to believe that Allah is Unique in His Being, Incomparable and without any partners; He has no wife, nor children; nor does He have mother or father; He is not a part of any other being, nor is any other being a part of Him.

The Jews believed Uzair (عليه السلام) to be the son of Allah, while the Christians believe Jesus (عليه السلام) to be the son of Allah. Allah, the Most High, has contradicted, in the Glorious Qur'an, both these false beliefs:

وَقَالَتِ الْيَهُودُ عِزَّىٰرُ بْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ (٣٠: ٩)

- The Jews call Uzair a son of Allah, and the Christians call Christ the Son of Allah. That is a saying from their mouth; (In this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the truth! (*Sura 9. At-Tauba, Verse 30*)

The Pagans of Makkah designated angels as the daughters of Allah. Allah the Most High condemns their false belief, thus, in the Glorious Quran:

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ (١٠٠:٦)

- Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (For He is) above what they attribute to Him! (Sura 6. Al-An'am, Verse 100).

Some polytheists considered the creations of Allah, such as angels, jinns or some among mankind to be merged in the Being of Allah the Most High. (This belief is called the belief of merging in Allah, *Hulul*). Some polytheists considered Allah to be merged in every thing of the Universe. (This belief is called the faith of oneness of creation, *Wahda-tul-wujood*, everything is He). Allah the Most High has condemned all such false beliefs in the Holy Quran:

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ (١٥:٤٣)

- Yet they attribute to some of His servants a share with Him. Truly is man clearly unthankful. (Sura 43. Az-Zukhruf, Verse 15)

These verses of the Quran are a proof that Allah the Most High has no family, no wife, nor children, no mother no father, nor is His Holy Being merged with any object (animate nor inanimate); He is not a part of any other thing, nor is any thing in the universe (animate or inanimate) merged with the Being of Allah the Most High. Neither any other thing is part of the Being of Allah, nor is from Allah's *Noor* (light) born any creature; nor any creature a part and portion of His Light. When the honourable Messenger (ﷺ) invited the Pagans of Makkah to believe in Allah Who has no partners, they asked him (ﷺ) about the genealogy of the Being towards whom he (ﷺ) was calling them, of what He made, what does He eat and drink? From whom has He inherited and who will be His

successor? In answer to these queries, Allah the Most High revealed the Sura 112. *Al-Ikhlâs*, (Purity):

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (١١٢: ٤-١)

- Nay, He is Allah, the One and Only; Allah, the Eternal, Absolute; He begets not, nor is He begotten; and there is none like unto Him. (Verse 1 - 4)

As established by the verses of the Glorious Quran and the blessed Traditions of the Prophet (ﷺ), it should be borne in mind, while contemplating the Oneness of the Being of Allah (The Most High), that He is occupying His Glorious Throne high above¹ His Knowledge and Power encompasses every thing. In opposition to this faith, it is sinful to believe that someone is the son or daughter of Allah or to say that some among the creation is a part and portion of His Being or to consider that the Being of Allah is a part of everything. All such notions about the Oneness of the Being of Allah (the Most High) are polytheistic.

1.2 Oneness In Worship:

Oneness in worship is that every form of worship should be for Allah only and no one else should be joined in it. In the Holy Quran the word worship, is used in two different meanings. Firstly, it is used in the sense of worship or devotion as narrated in the verse:

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (٣٧:٤١)

Prostrate not to the sun and the moon, but prostrate to Allah, Who created them, if it is Him you wish to serve. (Sura 41. Fussilat, Part of Verse 37)

Secondly, worship is used in the meaning of obedience and subordination as narrated in the Holy Quran:

¹ Also see Precept No. 32, under the heading 'Oneness of Allah in His Being'.

And Allah declares in *Sura 29. Ankabooth*:¹

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ
(٦٥:٢٩)

- Now if they embark on a boat, they call on Allah, making their devotion sincerely (and exclusively) to Him; but when He has delivered them safely to (dry) land, behold, they give a share (of their worship to others). (Verse 65).

From this it becomes evident that the polytheists not only admitted Allah to be the Ruler and Regulator of the Universe, but they also called upon Him as the One Who caters to their wants and dispenser of their difficulties, and consider His Throne as the Final and the Highest of all.

1.2 The Polytheists Considered The Powers Of Their Gods As Delegated:

The polytheists who considered their gods as dispensers and suppliers of wants never considered these powers as their own attributes but as delegated by Allah. During the *Haj*, the *Talbiah* recited by the polytheists casts some light on their belief, the words of which are: *Labba'aika illa shareekan huwa laka tam'li'koo'hoo wama mala'kun, (Sahih Muslim)*. (Here I am, Oh Allah! Here am I to do Your bidding, You have no partner but one of whom You are the Lord and he is not the Lord of any one.).

From the above words of *Talbiah* the following three points become clear.

- The polytheists believed in Allah as the Great God.

¹ Some other Verses dealing with this subject are: (Sura 39. Az-Zumar, Verses 61 - 63), (Sura 31. Luqman, Verses 25, 38 - 39) and (Sura 43. Az-Zukhruf, Verses 9 and 87).

- The polytheists considered the Lord of their appointed partners to be the Creator and the great Lord, Allah.
- The polytheists believed that their appointed partners were not personally the owners of anything but their powers were delegated by Allah by which they could supply the wants and dispel the difficulties of their clients. Be it remembered that the Messenger of Allah (ﷺ) considered the belief as revealed by the *Talbiah* of the polytheists as polytheism.

1.3 What Does The Terminology *Min Doonillah*² In The Holy Quran Convey?

One of the beliefs of the polytheists is that Allah is present in everything in the universe, or that the different objects or things in the universe, in reality are the manifestations of the power and force of Allah revealed in various forms. This belief flourished most in the oldest religion of the polytheists - Hinduism, in which the sun, moon, stars, fire, water, air, snake, elephant, cow, monkey, brick, stone, plants and trees, that is everything in the guise of the assumed appearance of Allah which is worthy of worship. Under this belief the polytheists carved attractive imaginary statues and idols in stones, then worshipped them, and considered them to be the suppliers of their wants and redressors of difficulties. Some polytheists without carving the stone and without giving any form to it, bathe and wash it and after adorning it with flowers, prostrate before it and supplicate and pray to it. Such forms of all carved and uncarved idols, statues, figures and stones etc., are referred to in the Holy Quran as *Min-doonillah*.

Among the polytheists, idol worship evolved by stages. Due to another factor about which *Imam Ibn Katheer* wrote in his commentary

² *Min-doonillah* refers to all those who are worshipped besides Allah. Its classification is given in these lines.